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CRESCENT INTERNATIONAL

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Vol. 3, No. 23 BI-WEEKLY URDU-ENGLISH NEWSPAPER TO SERVE THE PAKISTANI COMMUNITY ABROAD FEBRUARY 15, 1978

INDIA-PAKISTAN DIALOGUE

"SETTLE KASHMIR ISSUE FIRST"

From Crescent Correspondent.

Islamabad: During the visit of the Indian Minister for External Affairs, Mr. A.B. Bajpayee to Pakistan in the first week of February, 1978, trade and other matters were relegated to the background because Pakistan wanted to settle the Kashmir issue first. In bringing up the subject, Mr. Agha Shahi, Pakistan's Director-General for External Affairs said that the Kashmir dispute must be settled according to UN Resolutions and with full regard to the legitimate rights and aspirations of the people of Pakistan. The Indian Minister also called on the chief martial law administrator, General


Zia ul Haq.

The visit by the Indian Foreign Minister was the first of its kind in 12 years since relations nose-dived in September 1965. Following Indian aggression in former East Pakistan and the creation of Bangladesh in December 1971, then President of Pakistan, Mr. Bhutto visited India in 1972.

New Developments

The recent visit by the Indian foreign minister is likely to be reciprocated by General Zia who is expected to visit India at the end of this month. Earlier in the month, the Shah of Iran had visited India following which he stopped in Pakistan. India and Iran have been promoting the idea of a South Asian Common Market comprising Iran, Afghanistan, Pakistan, India, Bangladesh and possibly Nepal, Sikkim and Sri Lanka. Pakistan has resisted such an idea in the immediate future because it wants an honourable settlement of the Kashmir dispute. Besides, India and Iran want to use Pakistan as a transit route for their trade. Pakistan is shy of such an arrangement because it wants to protect its own fledgling industry which is being swamped by Indian goods and it does not wish to become the staging post for Indian economic expansion. The former Prime Minister, Mr. Bhutto had opened doors for trade with India and allowed transit facilities for her goods and vehicular traffic.

Shah's Interest

The Shah of Iran has become a major power-broker in the area who is also using Iran's considerable oil-wealth to promote policies in line with his thinking. His visit to India and a subsequent stop-over in Pakistan were part of the same plan. Informed sources have expressed the opinion that the United States is acting by proxy through the Shah in promoting its own interests in the area. U.S. President, Jimmy Carter's visit to India, Iran and the Middle East at the beginning of the year were designed not only to consolidate old positions but also elbow-out the Soviet Union as in the case of India. Pakistan is now being shepparded into a similar alignment, but it is not certain whether Pakistan will succumb so easily.

RACISM IN CANADA

Back to Gutter Politics

Toronto: The Jan. 27-28, 1978 hearings conducted by the Human Rights Committee of the Canadian Consultative Council on Multiculturalism, held at Hotel Toronto received over 33 briefs from visible minorities. The hearings were chaired by Senator Peter Bosa with the Minister of Multiculturalism, Hon. Norm Cafik also being present.

It is interesting to note that while the *Globe and Mail* picked up a brief incident of an encounter between a Commissioner of the Police and a Commissioner of the Ontario Human Rights Commission, the *Toronto Star* carried banner headlines in a manner which had little to do with reality. The *Star* article presented the picture as if visible minorities were demanding jobs without any regard to their qualifications or suitability. At a time when Canada is undergoing a period of socio-economic and political uncertainty, the *Star's* "heels over head" approach was bound to create confusion.

It is a well-established fact that immigrants, far from taking away jobs from others, have actually created jobs. Visible minorities are simply asking to be given an opportunity to play this role more effectively. Racism is one out of many problems and while the CCCM took a bold initiative to reach out to the minorities, *The Star*, by the manner in which it reported the hearings carried little resemblance to reality. It would appear that the *Star* does not wish to see social harmony achieved in this society. It would be too simplistic to assume that it was done for the sake of cheap publicity.

The *Star* article presented the picture as if minorities wanted to take-over the country and were somehow demanding more than their rights. It also conveniently ignored that there were briefs presented by Canadians with such diverse origins as Chinese, Japanese, Koreans, West Indians, Jamaicans, Indians and Pakistanis. Most briefs presented concrete suggestions for tackling the problems at hand.

A Word of Caution

But the problem is not confined to the *Star*; some of the letters in its columns are by people with long track-records of racism. One need hardly waste time with them. Members of visible minorities who speak in public forums must also be sure of their stand, manner and attitude, for in the delicate field of race relations words can be distorted and a totally opposite meaning attributed to words than those actually spoken.

Also individuals have no right to speak on behalf of the community when they have not been

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COMMUNITY NEWS

Seminar on the Urdu Ghazal and Prose Fiction

The Center for and Department of South Asian Studies, University of Wisconsin-Madison held a seminar on "The Urdu *Ghazal* and Prose Fiction: Materials for the Study of Muslim Society in South Asia" on the Madison Campus, Saturday and Sunday, February 11-12, 1978. The seminar which was jointly sponsored by the South Asian Area Center and the American Institute of Pakistan Studies featured scholars from the U.S., Canada, England, Pakistan and India. The highly specialized nature of the seminar brought experts together for the first time in order to explore the possibility of employing Urdu literary forms for the study of Muslim cultural history in the South Asian subcontinent.

Participants were:

Professor Ahmed Ali
Karachi University (Pakistan)
Professor David D. Anderson
Michigan State University
Professor Kenneth E. Bryant
University of British Columbia
Professor Carlo Coppola
Oakland University
Mr. Shamsur Rahman Farooqi
Delhi (India)
Professor Leslie A. Flemming
University of Arizonia
Professor Gilani Kamran
Government College, Beghbanpura, Lahore (Pakistan)
Ms. Frances S.B. Khan
University of Wisconsin-Madison
Professor Bruce B. Lawrence
Duke University
Mr. Peter Manuel
University of California (L.A.)
Professor C.M. Naim
The University of Chicago
Professor Bruce R. Pray
Univ. of California-Berkeley
Professor Daud Rahbar
Boston University
Professor Ralph Russell
University of London
Professor Annemarie Schimmel
Harvard University
Professor Moazzam Siddiqi
Duke University
Professor Brian Q. Silver
Harvard University
Professor Al-e Ahmad Suroor
Kashmir University (India)
Professor Abdul Zia
Universite Laurentienne (Can.)
Professor Norman H. Zide
The University of Chicago

Prof. Muhammad Umar Memon

Leave the Swastika!

Toronto (Crescent News): The owner of Akbar's Court, Mr. Haider Khan, solved a persistent problem through a unique answer. A group of racist hooligans were constantly painting swastikas on the main door to his restaurant whose staff had a hard time cleaning off the Nazi symbol. Fed up with the nuisance of cleaning it every day, Mr. Khan decided to leave the swastika on his door, as a reminder to the conscience of the public at large and "to save the hooligans the bother of painting it every night!"

Akbar's Court is a famous Pakistani-Canadian restaurant specializing in Pakistani cuisine and is a favourite spot for party-goers.

Iranian Students Protest Empress Farah's Visit to U.S.

M.A. Bhatti, N.Y. Correspondent

New York: Hundreds of Iranian students demonstrated at the headquarters of Society for Ethical Culture and New York Hilton Hotel at Rockefeller Centre against the repressive regime and brutality of Shah of Iran.

Iranian students were joined by American sympathisers to protest the visit of Farah Pahlvi of Iran. Carrying the banners with different slogans against Shah of Iran and its secret police SAVAK, the demonstrators scuffled with the police outside the Hilton Hotel to cross the barriers and to show their anger to the inhuman treatment of Iranian government and ignorance of United States. At least 15 demonstrators were injured and some were taken into custody by the police.

Some of the guests at $150 a plate dinner interrupted the speech of Farah Pahlvi with shouts of "Down with Shah" and "Shah is Murderer". The dinner was arranged by Asia Society to honor Empress Farah.

RACISM IN CANADA

(continued from page 12)

authorized to do so. It is important that those who take a public stand do so in a manner without causing further harm or bringing disrepute to the Community. Just as the *Star* is anxious for cheap publicity, individuals who have a tendency for gaining publicity must realise that the damage done by their words and actions is far more difficult to overcome. This must be borne in mind if incidents of this nature are to be avoided.



McMurtry to welcome Sabri Brothers

Toronto (Crescent News): The Attorney-General of Ontario, Roy McMurtry has been invited to the Qawwali night by the famous Sabri Brothers on Saturday, March 12, 1978 in Convocation Hall, University of Toronto. The Attorney-General is expected to welcome the famous Qawwals to Toronto on what is expected to be a grand evening performance. Hon. Martin O'Connell, M.P. and Mr. David Warner, M.P.P. are among the other guests invited for the evening.

The organisers are expecting a very large turnout for the evening, similar to the ones they had during their visit in 1975. The organisers, Hadi Jaafry (Detroit) and Baqir Jaafry (Toronto) have announced a huge list of grocery stores where tickets are available for the Qawwali night.



ROY McMURTRY
ATTORNEY GENERAL

ELECTIONS IN VANCOUVER

The General Election of the Pakistan Canada Friendship Society was held at 2 P.M. on January 8th, 1978 at the Multicultural Centre, 1254 West 7th Ave., Vancouver, B.C. and the following Executive Committee was elected.

President	Dr. Mohammad Sharif
Vice President	Mr. Mohin Haqqie
Secretary	Mr. Abdul Hafeez Mian
Joint Secretary	Mr. Asghar Mehdi
Treasurer	Mr. Shams Iqbal
Pub. Rel. Secy.	Mr. Nasim A. Khan
Mem. Secy.	Mr. Salim A. Gehlen
Director	Mr. C.M. Saleem
Director	Mr. A.M. Sadaruddin
Director	Mr. Yawar Bukhari

Postal Delays

Crescent International has been in regular print for the last six years serving people of Pakistani origin in Canada and the United States. While providing accurate and up-to-date information has been our primary concern, we have often been plagued by irregular postal services and excessive delays. A very vast majority of our readers have suffered this at some stage.

It is sad to note that some readers consider this a failing on our part assuming perhaps that the paper is not printed on time. We would like to assure our readers that by the grace of Allah, our paper has been published, without fail, on the first and fifteenth of each month. Not only this, but newspapers are delivered to the post office on the same day, or at the latest by the next, to be posted to various parts of the continent. We have little control over the efficiency, or lack of it, of the post office, once papers are handed to them. In order to expedite delivery, we even sort out papers and prepare packages for all major cities thereby saving the post office valuable time.

Complaints

The problem of postal delays is not unique to *Crescent* but it hurts more because being a bi-weekly paper and because of our very substantial mailing list, delayed deliveries cause disappointments to our readers. We, on our part, have complained on several occasions to the postmaster general and even the manager of our local mailing station, but the problem is more serious and has not been rectified.

It is interesting to note that the federal government talks incessantly about multiculturalism. Newspapers like the *Crescent* provide a singular service in this regard on its own initiative but is constantly being undermined by a department of the federal government — the post office. The havoc this has caused to small businesses and industry in general is another tragic aspect of extremely poor postal service.

We earnestly request our readers to do the following:

1. If you subscribe to the *Crescent* and do not receive any issue, please call us and we will mail you another copy, promptly and without charge;
2. Write a letter to the postmaster general or even to us, explaining the delays you are encountering. We will forward these letters as evidence to the postmaster general for their inadequate service.

Within the next few weeks, we are proposing several changes in our newspaper system which we are hopeful will alleviate some of the problems.

But our readers must understand that we have very little control over the services that the post office provides. We would like to assure you that *Crescent International* has been published, without missing any issue in the last six years, *on time* and delivered to the post office on time. We have maintained complete records of printing and delivery dates which are open for inspection to anyone who may wish to see them.

91 Politicians barred from Public Office

SIX NEW CHARGES AGAINST BHUTTO



Islamabad: The military authorities brought six charges against the former prime minister, Mr. Bhutto on Feb. 2, 1978 including that of deliberately defrauding the March 77 elections.

In announcing these charges the military authorities declared that there was documentary evidence of Mr. Bhutto's complicity in authorizing the establishment of a three-man cell within the Prime Minister's residence in Islamabad to prepare and present a bogus election result. The three-man cell was allocated a $2million budget out of the national treasury.

The remainder of the charges include violation of the Constitution, embezzlement of funds and abuse of office. The murder case against Mr. Bhutto was brought by Ahmed Raza Qusuri, son of the murdered man and a former member and founder of the People's Party.

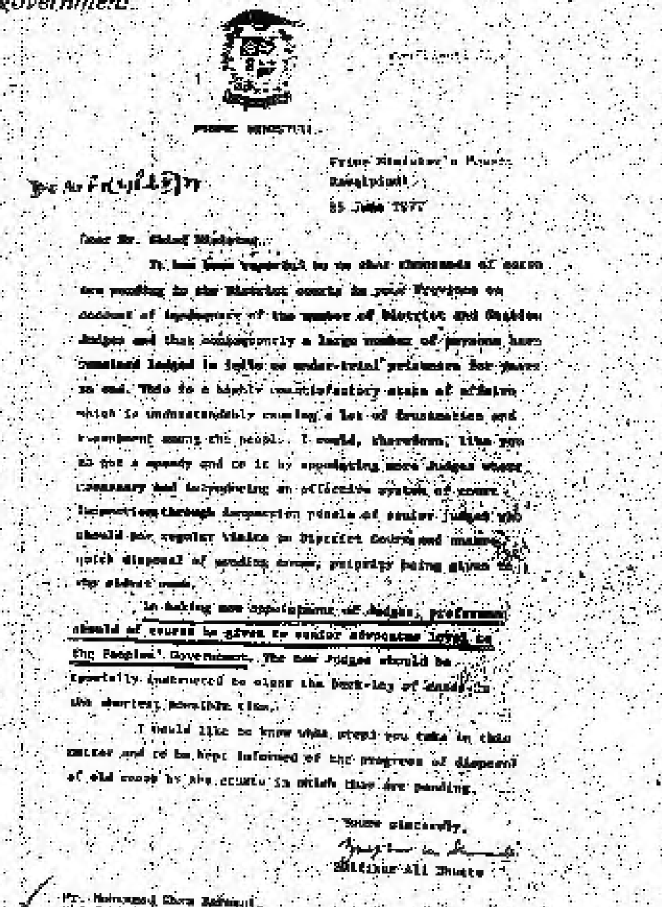
The new charges against Bhutto would be heard in the special court established by the military authorities and would be presided over by the High Court Judge, Justice Shafiur Rehman. Eleven other courts have been set up elsewhere in the country for other members of the People's Party to be tried on various charges.

91 Politicians Barred from Public Office

Ninety-one politicians, including several dozen members of the People's Party have been barred from holding public office for the next seven years. In announcing these restrictions, the military authorities revealed that these politicians were guilty of amassing fortunes or defrauding public funds during their tenure in office or in connivance with people in public office. An estimated 500 other politicians and public figures, not confined to the People's Party are under investigation. About 291 people against whom charges were brought following the military take-over, have been cleared and found not guilty.

BHUTTO'S "WATERGATE"

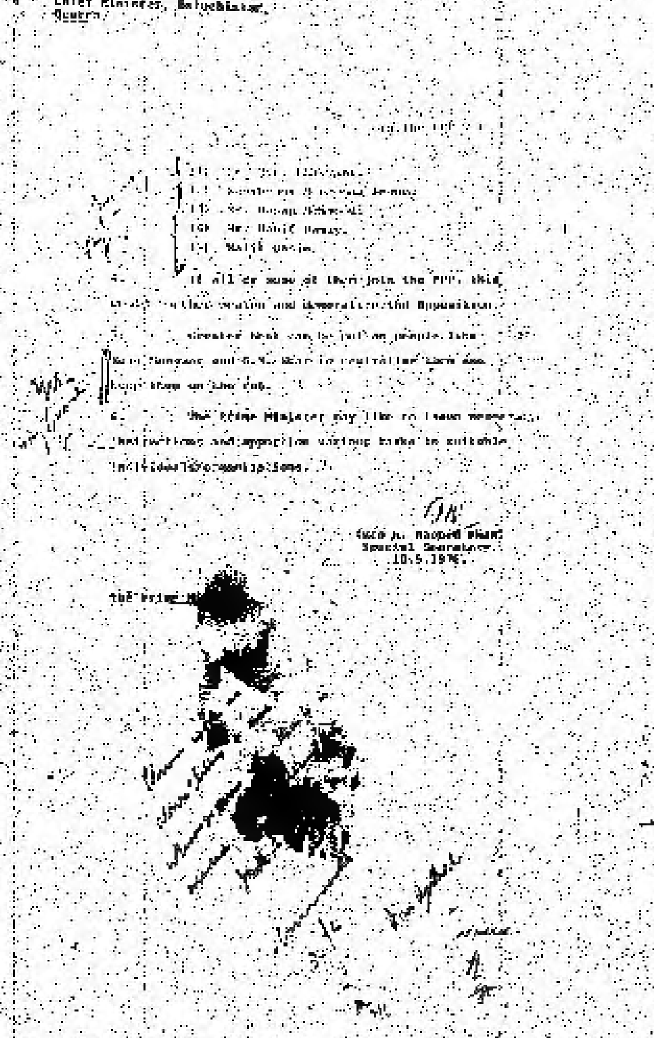
Documentary evidence of Bhutto's misdeeds. In one letter Bhutto is instructing the Chief Minister of Baluchistan to appoint advocates loyal to his government.



Yours sincerely,

Zulfikar Ali Bhutto

Chief Minister, Baluchistan,
Quetta.



In the second letter Bhutto says "yes very much so" to a suggestion from his special secretary to put "greater heat" on opposition members to "keep them on the run." Bhutto instructs to "use whomsoever you think is needed to achieve the task."

Israeli violations of Human Rights cited



Washington: The State Department, in an annual review, stepped cautiously in most cases of human rights violations in countries receiving U.S. aid, but criticized such allies as Israel and the Philippines.

Israel, already sensitive about U.S. opposition to its settlements in occupied Arab lands, came in for some of the frankest criticism.

The report said that the Israeli Government violated the human rights of some people living in the Arab territories it occupied.

"Under the military regime that governs the occupied territories, certain of the normal human rights guaranteed in Israel proper have been superseded on security grounds," the State Department said:

"There are documented reports of the use of extreme physical and psychological pressures during interrogation, and instances of brutality by individual interrogators cannot be ruled out."

The harshest criticism in the report was reserved for the Philippines, Taiwan, South Korea and Indonesian countries where anti-Communist U.S. allies rule by martial law.

BILLY GRAHAM'S THINKING

We are thankful to the Muslim Development Corp. of Virginia (U.S.A.) for the following news: The Rev. Billy Graham, the well known Christian proselytiser, was in India some time back. He called his crusade the 'good news festival'. The Rev. told the reporters in Calcutta that by the end of this century 80% of the people of Africa will be Christians. He further said: At this moment the devil and the God are "locked in spiritual struggle" in the United States.

We have quoted the above for people to ponder.

The Muslim World

CRESCENT International

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OUR REPRESENTATIVES AROUND THE WORLD

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BANGLADESH REMEMBERED

Bangladesh is an unfortunate land whose fertile deltas and bare-footed peasants have been ravaged by cyclones, famines and wars. Natural calamities have competed in cruel regularity with human follies and greed bringing misery and suffering to its emaciated inhabitants. Even after its violent birth, there has been no relief for its unfortunate people.

Almost seven years ago Bangladesh became independent through a bloody civil war whose horrors and tragedies have yet to be fully recounted. Perhaps some of those details may be too painful to recount all over again. It was on February 22, 1974 that Pakistan recognised the State of Bangladesh during the Islamic Summit Conference held in Lahore. A process of normalisation has been set in motion despite great hurdles being thrown in the way by mother India.

It is ironic and sad to note that the break-up of Pakistan was achieved not only by exploiting the economic disparities between the two wings of Pakistan but also by a massive campaign of malicious propoganda through the news media and finally by the direct military intervention of India. In 1971 the plight of the Bengali refugees had become the favourite dinner-table topic for most of the families in the 'civilised' West. But after the 'liberation' of Bangladesh, the misery and poverty of the poor Bengalis somehow disappeared, as if by magic. In 1974 when over 400,000 Bengalis perished through famine, the world refused to be moved by this massive tragedy and preferred to look the other way. In three short years, the conscience of the world had gone dead!

But people cannot wait for others to chalk out their existence; the sheer will and determination of the people and their friends carve out new directions in relations and policies. The people of Bangladesh and Pakistan are engaged in one such process – the process of normalisation of relations to revive old bonds and forgive and forget old animosities. The accent is now on mutual respect, not recrimination.

Both Pakistan and Bangladesh have much to gain from this normalisation: for Bangladesh it provides a counterweight to Indian hegemony in the region; for Pakistan it re-affirms the principle of its creation and its validity even today. Beyond principles, there is a great deal in the field of economic development that the two former wings can contribute towards the other's welfare. After all the two parts grew, within a united Pakistan, to compliment the economy of the other. Bangladesh needs both rice and cloth which was provided by the former West Pakistan. Pakistan needs jute and hides which Bangladesh would find useful to ship to Pakistan. Pulp and paper are another product much in demand in Pakistan.

Despite a massive propoganda, Bangladeshis are now realising that there was no threat to Bengali culture from a Muslim Pakistan but they have now discovered, to their misfortune, that this danger is far more pronounced by an aggressive India whose own brand of Bengali nationalism is sweeping away the very foundations of Bangladesh. West Bengal poets and writers have swamped Bangladesh and are erasing all traces of Islam from the culture of Bangladesh whose population is 90 percent Muslim. A balanced relationship with Pakistan would reduce this very grave Indian influence and allow bangladesh to realise its full potential along with catering to the genuine needs of its 75 million people.



Bangladesh: Seven Years After 'Liberation'

On February 22, 1974 when former prime minister of Pakistan, Mr. Bhutto stealthily declared the recognition of Bangladesh, the people of Pakistan felt that they had been cheated. Not because of any ill-will towards the people of Bangladesh but because they did not wish to confer their stamp of approval on the breakup of Pakistan. However, in their magnanimity they were willing to forgive and forget but the people of Bangladesh did not forgive those who had chained them in perpetual bondage to India through a massive hoax.

When Shaikh Mujib was released from a Pakistani prison in the dead of the night in January, 1972, a period of uncertainty was brought to an end. Shaikh Mujib was hailed the 'Banga-Bandu', the Father of Bangladesh by his people who naturally looked up to him to solve their acute socio-economic and political problems. It soon became apparent that Mujib was not only incompetent, he was also totally insincere. Mujib's family and a coterie of his henchmen became multimillionaires as the millions of poor Bengalis struggled for a mere existence. Mujib's despotic rule may have continued had a personal dispute with some junior army officers not brought a sudden end to his life and almost his entire family. The coup that killed Mujib on August 15, 1975 became the first of a series within the armed forces where one major changed places with another, promoting himself General upon ascending the 'throne'.

Little Change

Despite all the shuffling, little has improved in Bangladesh. The only change has been for the worse whereby it has been pushed into further bondage of mother India. Economically, culturally and politically Bangladesh has become a sub-system of India which approves each and every policy before it is implemented in Bangladesh. "Liberation" from Pakistan has been traded in for slavery of India. But this was to be expected once India had plunged its armed forces for the break-up of Pakistan – incidentally a long cherished desire of India.

The root causes of Bangladesh's struggle have become more acute with each passing day. Poverty, disease and famine are as rampant; corruption, terror and nepotism are still the order of the day. Exploitation of the ordinary folks is still a bitter fact of life.

Bangladesh

The myth of nationalism*

The truth which one must start from is that all the encouragement given to the Bengali nationalists in East Pakistan in 1970 and 1971 notwithstanding, the Bengali speaking Hindus of West Bengal and Assam, the two Indian states closest to Bangladesh have shown no desire to seek political union with Bangladesh, nor is the idea of a nationalism embracing the entire Bengali speaking region palatable to them. Apparently the Bengali nationalism on which the fabric of the new state is said to rest is limited to Bangladesh alone. The Bengalis are declared to be one people with a common language and culture, and the frontiers that were created in 1947 by the establishment of Pakistan, were, according to the theoreticians behind the new state, wholly artificial, and the abolition of those frontiers by the dismemberment of Pakistan has rendered the assertion of the essential unity of the Bengali peoples possible. But the dismemberment of Pakistan, rather than the formation of a Bengali national state in a comprehensive sense seems to have been the goal of the movement which Mujib led.

The logical absurdity of the situation has attracted wide notice. One of the first to notice it in print was a certain Basant Chatterjee, who after a seventeen-day trip wrote in 1973 a book entitled *Inside Bangladesh Today.* Chatterjee is a Bengali by birth living in Delhi. A free-lance, he had no special political axes to grind, and perhaps no commitments. He was struck by the utter illogicality of the claims put forward by the Bengali nationalists. He examines the issue point by point in his book and comes to the conclusion that the inhabitants of Bangladesh have no right to describe themselves as Bengalis in the sense in which the term has been understood in the past. The term [Bengali] originally signified only upper-class Hindus in nineteenth century Calcutta, those who rose to power and eminence under the political umbrella of British rule and who also acquired a new culture from the English. It did not apply to the Hindu community at large. At no stage did it include the Muslims who were thought of as forming a group apart. The Hindus, in general, continued to refer to themselves as Hindus, and the new concept did not transcend the stratification of the caste system which characterised their society. 'Bengali' connoted almost exclusively the culture of the westernised upper-class Hindus of Calcutta, who would not have understood if anybody had tried to accommodate their lower-class co-religionists in the term. Chatterjee questions whether the Muslims, particularly the Muslims of East Bengal (which is the core of Bangladesh) can now without grave distortions of the term's historical connotations, arrogate it to themselves.

Basant Chatterjee is not the only person who has candidly spoken of the differences of Hindu and Muslim culture. In different terms, Nirad C. Chaudhri, made the same point in *The Continent of Circe* as well as in his *Autobiography of an Unknown Indian.* Neither Chatterjee nor Chaudhri is a supporter of the idea of Pakistan; neither thinks that Pakistan has been desirable, either in terms of the vision behind it or in terms of the reality that came into being in 1947. But both admit that the culture of the Bengali Hindus — for that matter, the culture of any group of Hindus — is essentially different from the culture of the Muslims. The same ideas and sentiments inform the writings of such Hindu scholars, thinkers and statesmen as Tilak, Ramananda Chatterjee, R. C. Majumder, Savarkar, Bankim Chatterjee and Pannikar.

Despite a common language, the Hindus and Muslims of Bengal share no common ethic and no common aesthetic attitudes. The Hindu ethic, even when shorn of all external religious symbols, is still dependent upon the values enshrined in ancient Hindu scripture, the two epics, the *Ramavana* and the *Mahabharata*, the Puranas, the Upanishads and the caste system. A modern westernised Hindu may forsake his belief in the validity of any of these ancient texts, but unless he goes to the length of formally embracing a different religion, a religion like Islam, he continues to belong to the psychological milieu sustained by the beliefs and ideas embodied in them. Likewise his Muslim counterpart subscribes unconsciously to an ethic derived from the Quran and the teachings of Prophet Muhammad regardless of whether he observes the rules of his religion. Caste rules make it impossible for Hindus and Muslims to eat together; so that their social contacts, such as they are, are also limited.

The Bengali language has so far failed to promote the evolution of a common pattern of life. The life that Bengali literature describes and mirrors is either the life of the Hindus or the life of the Muslims, depending on the identity of the writer. The fact that a Bengali Muslim enjoys reading a novel or a poem by a Hindu writer does not justify the conclusion that his enjoyment is due to the discovery that the novel or poem is a transcript of his own communal life. The novels of Walter Scott or Dickens appeal to large sections of the American public. Likewise American novelists, like Dreiser and Hemingway are read by the British public. It does not necessarily follow that the substance of the novels of Scott and Dickens on the one hand and Dreiser and Hemingway on the other is an identical pattern of life. None of the great Hindu writers in Bengali, Bankim Chatterjee, Tagore, Sarat Chatterjee and Buddhadeva Bose has attempted portraying Muslim life, many facets of which they find incomprehensible despite centuries of association between the two communities.

Muslims have occasionally figured (rarely though) in Hindu fiction exactly in the way an Italian or a Frenchman may for certain purposes figure in an English novel.

It is definitely not the picture of a shared social life, a life with the same standards of value, that the Muslims enjoy viewing in a book by a Hindu or *vice versa.* A story in a language one knows, set against a background one recognises as familiar, can add enormously to the pleasures that good writing in any language can offer. A Bengali who has learnt French will enjoy Baudelaire. That is precisely the kind of thrill that a Bengali Muslim experiences when confronted with the poetry and prose of Tagore. Everything about it is very familiar, except that he has the sensation that what he sees mirrored is the life of a neighbour rather than his own life. The moment he tries, without sacrificing his own self-consciousness, to identify himself with the substance of those writings, he is apt to receive a rude shock: he will discover that . . . The ideal India embedded in the depths of Tagore's being is an India free of Islam and Muslims, an India shaped and moulded by the poetry and philosophy of the ancient Upanishads in which neither Islam nor Muslims have a part.

This is one of the fundamental reasons why a feeling of nationality founded on language exclusively and transcending the influences of religion and ethics cannot grow in Bangladesh . . .

Mujibur Rahman was able in 1970 and 1971 to fan into flame a xenophobia among the Muslims of East Pakistan which in one form or another has always existed because of their geographical position . . . How tragically they blundered no one knows today better than the Bangladeshis themselves. To tell them that the feeling which led them to commit the blunder was a sentiment of emotional oneness with their Hindu neighbours . . . is to add insult to their injuries. Bengali nationalism is a myth. □

* First of a series of excerpts from Bangladesh Today — A lament and an Indictment, by Mohiur Rahman to be published in February by News & Media Ltd, London (Hardback £3.95/$8, Paper £1.95/$4)

The dream of cultural independence

People who are forced today to read Indian books and magazines, and who see the Dacca market flooded with the products of Indian writers must ruefully recollect Mujibur Rahman's outcry against the imagined threat of Urdu imperialism. The inhabitants of East Pakistan were persuaded by ceaseless propaganda that the priceless heritage of Bengali culture was in constant danger of being ruined by Urdu. When the facts are coolly examined the basis for this assertion seems to have been the well-meaning declaration before 1952 by the leaders of Pakistan that the only language which in the new context could act as the nation's *lingua franca* was Urdu.

The Quaid-e-Azam had said in his famous address which contained a reference to the pivotal position of Urdu in Pakistan that the provinces were free to use their own languages. When after the mess of 1952 the government was forced to yield to the so-called champions of Bengali and accord it the status of a state language along with Urdu, they proceeded as a kind of penance for what they thought had been a *faux pas* to pour more money on the development of Bengali than had ever been done before.

First, the Bengali Academy, a provincial institution, set up a few years after 1952, began to receive direct grants from the Central government. These exceeded the subsidy it obtained from the province. Secondly, with a view to the preparation of text-books in Bengali for use in higher education, the Central government established in the sixties the Central Board for Development of Bengali whose financial position was much stronger than the Academy's. The grants it received were larger, and it was not subject to the restrictions which the Bengali Academy had to observe. The Board had a budget of about six hundred thousand rupees a year in addition to special grants for specific projects. Its first director, Muhammad Enamul Haq, was able within a couple of years to build up an office and library far more opulent than anything the Academy could boast of. In accordance with a carefully drawn-up programme writers in various subjects were engaged to produce books within specified periods, and although the impatient public not realising that books could not be produced by a wave of any magic wand, were critical of the Board's failure to put on the market Bengali text-books in adequate quantities, the situation changed dramatically in four years. Then began a continuous flow from the presses of dictionaries, technical books, definitive editions of standard authors and books on subjects on which no one had thought of writing in Bengali before. The main immediate beneficiaries were the writers themselves. The rates of remuneration sanctioned by the Board were higher than those paid by other organisations, and the Board was able consequently to attract the best local talent available. The variety of its publications silenced the sceptics who had doubted its usefulness at first.

Another form of patronage — partly politically motivated no doubt — but used to stimulate the production of good literature was the institution of a series of literary prizes at the Centre and in the provinces. Two private industrial concerns, the Adamjees and the Dawoods, came forward soon after the founding of the Writers Guild — (one could perceive a great deal of behind-the-scenes 'prodding' from the government) — to offer generous financial rewards for literary output.

Similar prizes were instituted a year or so later by the Dawoods. The Central government announced about the same time several annual Pride of Performance awards worth ten thousand rupees each. These awards were supplemented by the Bengali Academy's prizes. The outcome of all this was to provide a fillip to creative Bengali talent such as it never had before.

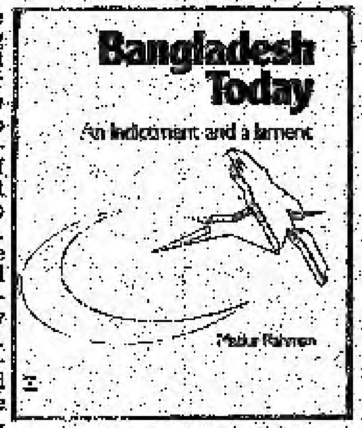
Be that as it may, the general result was to stimulate the production of books in Bengali. What was produced was certainly not all first-rate, but the vacuum which the loss of Calcutta had created in 1947 began gradually to be filled. There appeared on the scene a new generation of writers rooted in East Pakistan who catered for the local market and who, because of the protectionist policy of the government, enjoyed privileges unknown in the past. Jasimuddin, a poet, Shaukat Osman, a novelist, Nasir Ali, a writer of children's stories, to mention a few, who had belonged in Calcutta to a kind of urban proletariat, became established at Dacca in the fifties as solid, propertied citizens. Most established writers owned cars, refrigerators, and other status symbols.

Yet the paradox is that the more they prospered, the more the so-called intellectuals tended to forget the cause of their prosperity and blamed any difficulties they experienced occasionally on Pakistan and its two-nation theory. The cry that Bengali culture was in danger grew shriller as the number and quality of books written and produced at Dacca increased and improved. Jasimuddin who, frustrated by the failure of his publishers to market his books satisfactorily in the first few years after 1947, had personally campaigned for a ban on books from Calcutta, now joined the chorus demanding that all restrictions on the free flow of printed literature from across the borders must be lifted. Believing that the government would not concede their demand for political reasons, and that they were safe, they did not scruple to try to win popular acclaim by supporting the campaign in favour of Calcutta . . . if they could both eat the cake and have it they saw no reason why they should not do so. Some of the younger people were taken in by propaganda, and sincerely believed that the campaign against Pakistan was really a campaign for cultural freedom.

A third group, consisting mainly of communists and die-hard Bengali nationalists, viewed the situation differently. The campaign against Pakistan was for them not a campaign for any kind of cultural independence but rather a campaign designed to end the settlement of 1947 and 'liberate' the Bengalis artificially segregated from their compeers in India. It is this group which has triumphed, and what the others feel to be a loss of cultural independence does not in the least bother them.

The majority, who, confused by false slogans, had begun to see the continued existence of Pakistan as a curb on their cultural life, have been painfully disillusioned by the unfolding of events in Bangladesh. The ending of the protection afforded by Pakistan's laws against the free entry of Indian books into East Pakistan has exposed writers in Bangladesh to the threat of complete extinction. As the volume of Indian books circulating in the Bangladesh market increases, local writers find it increasingly difficult to hold their own against their new rivals.

Indian books are being introduced both directly by imports and indirectly by producing local editions of the Indian originals. A [Hindu] firm registered under the name of Mukta Dhara has been publishing volume after volume of fiction, poetry, criticism, *belles lettres*, history and so on and inundating the market with books superbly produced. The majority are reprints of Indian



books, and the rest, chosen as a safeguard against the possible charge that the firm patronised foreign authors exclusively, consists of the writings of local writers with pronounced pro-Indian leanings. The publications have one thing in common. Both explicitly and by implication they aim at propagating the theory of a common Indian culture and at demolishing the concept of a separate Muslim cultural identity. Whilst paying lip service to Bengali nationalism, they are gradually undermining the basis of a separate Bengali state, such as Bangladesh, existing outside the boundaries of the Indian Union. A separate Bengali state is an absurdity if the culture which the Bengali Muslims profess, the language which they speak, are identical with the culture and language of their counterparts in India.

Meanwhile, the local writers, except those who are on Mukta Dhara's list, are in danger of being crowded out. The dream of cultural independence — in a context free from the imagined threat of Urdu — lies shattered in ruins. □

Dr Matiur Rahman

IMPACT INTERNATIONAL

Book Review

Green Revolution in Bangladesh and Pakistan

Rural Development in Bangladesh and Pakistan, edited by Robert D. Stevens, Hamza Alavi and Peter J. Bertocci. East-West Center, Honolulu, Hawaii (1976). pp. 399 with index and glossary.

The book is divided into two equal parts — the first eight chapters dealing with historical development of East Bengal up to 1971, which included the well-known Comilla Rural Programme, while Part II discusses Pakistan's rural economy since the introduction of canal colonies in Punjab and the green revolution through the introduction of Mexi-Pak seeds in the early sixties, reaching its peak in 1967/68.

Although popularity of improved seed and technology in rural areas increased since the late 1950s, the actual story began in 1943 when the Rockefeller Foundation dispatched agricultural experts to Mexico. It is believed that the Foundation was interested in Mexican development because a nationalist government in Mexico had taken over Rockefeller's Standard Oil interest and so in diverting the investment, a new alliance was forged with the rural bourgeosie of Mexico. Norman Borlaug, also joined the venture as an agricultural scientist in 1944 but, ironically, was later awarded the Nobel Peace Prize!

The Green Revolution

There are various terms used to describe the green revolution, depending on one's frame of reference. In this book, "the term green revolution refers to the recent large-scale developments of high yielding varieties of wheat, rice and other grains, whose introduction into developing countries has greatly increased crop yields and food production." (p. vii) However, for a comprehensive understanding, it should encompass not only the increased output associated with a new technology but also the political, economic and social changes, which resulted from it. While in one part of Pakistan, a limited number of rich farmers were benefitting from capital intensive technology in a labour abundant country, another part, with the majority population was lagging behind, with an increasing rate of disparity. Richard Critchfield, an American journalist, and Harry Cleaver, a well-known radical scholar, and many others showed that the green revolution contributed towards the break-up of Pakistan. None of the contributors, except Alavi in some ways, have analyzed the contradictions of capitalism which led to the civil war and dismemberment of Pakistan.

Nearly all the contributors for the Bangladesh section were connected with the Comilla project in one way or the other. Peter Bertocci, Philip Calkins, Elliot Tepper and LeVern Faidley are young academics who did their graduate field work in East Bengal during the late sixties; Elkinton, Robert Stevens and Merle Esmay worked with the U.S. aid mission and Khondaker Azharul Haq is a Bengali civil servant with educational background and work experience with rural development in Pakistan and Bangladesh. In Part II for the Pakistani section, Harry Raulet, Carl Gotsch and Refugio Rochin were attached with various advisory groups sent from the United States, and worked in the western wing of pre 1971 Pakistan. Muneer Ahmad, Parvez Hasan, Shahid Javed Burki and Hamza Alavi are well known Pakistani scholars regularly contributing on Pakistani economy and politics.

Faidley and Esamy's "Introduction and Use of Improved Rice Varieties: Who Benefits?" (pp. 129-45) is the most noteworthy study on Bangladesh — the rest of the papers have gone through the already established scenario of economic incentives, gains and losses, administrative difficulties, etc.

Model Lab

Comilla Thana was a model laboratory for green revolution in East Bengal during 1960s. In 1969 it contained 51,560 acres of agricultural land and had a population of approximately 200,000 people, an average density of 2,500 people per square mile. At that point there were approximately 31,000 families living in the villages of the thana. It was estimated that about 15% of the families were landless, 70% owned less than 2 acres while the remaining (considered to be the rich class farmers) owned anywhere from 2 acres to over 6 acre plots. Even with this kind of distribution, where land plots were not so big, Faidley and Esamy found that the richer farmers did far better than small landholders. The main gimmick was the introduction of co-operative societies, with credit being pumped into these societies. However, it turned out that the richer farmers managed to make full use of the credit system and became most active members of co-operative groups. It is pointed out that:

> "The landless and near landless (those with less than one acre) made up over 45% of the total population; however, they represented only 14% of the cooperative membership" (P. 132)

The Comilla project was a bonanza for the field workers from aid missions, and advisors on integrated rural development. It has been clearly demonstrated that this type of programme benefitted the bureaucrats and men of resources, at best.

Pakistani Experiment

There are two studies on Pakistan, of great significance: contrasting with each other. Shahid Burki with his bureaucratic background, has tried to show that Ayub's strategy of creating rich farmer class worked, and indeed the polarization took place in socio-political spectrum of the villages. In his view, the growth of the capitalist farmer was a great success story of Pakistan, as landed aristocracy was replaced by these aggressive technology minded farmers — but this was achieved at the expense of creating thousands of more landless, unemployed rural labour, which is exactly what occurred in Pakistan during Ayub-Yahya period. Burki is begging the question when he says, "the middle-class farmers, owning between 50/100 acres of land, in the Punjab produced the revolution in West Pakistan's agriculture." (The Development of Pakistan's Agriculture: An Interdisciplinary Explanation, pp. 290-316), when capital intensive technology produced capitalist minded farmers even on 2-6 acres of land — which was consciously done in East Bengal.

In contrast to Burki, Hamza Alavi's contribution is very useful and indeed dynamic in nature, except for the use of some moderating words, which might have been done to keep in line with this type of publication. He brings out a salient point as to how the process of landless peasantry started from 1954 onward.

> "...in 1954, the evacuee land was realloted among refugees on the basis of claimed holdings in India. This was land reform in reverse. Those who could establish large claims acquired large landholdings; others who could not do so lost what they already had... that measure has had a far reaching effect on the agrarian economy of the Canal Colony Districts. One of its consequences was a large increase in the proportion of the agricultural population that had to look to sharecropping or laboring as a principal means of livelihood." (p. 322-3)

Hamza's study was connected with the field work he undertook to assess changes in rural social structure and economic development in Pakistan and he concluded:

> "...a small rural elite, less than 5% of the rural population of Pakistan, controls an overwhelming proportion of the land. It has profited most from the green revolution. Within the rural elite, the biggest landowners continue to maintain a dominant position in the control of economic resources, as well as of political power..." (p. 349)

On the positive aspect of the book, one can say that it will serve as a starting point for many unanswered questions. The future study of green revolution has to find out the new social relationship which has been established because of capitalist oriented development in the rural areas of the subcontinent. Peasants are changed into another form of proletariat where mass unemployment, expensive food and evacuation from their small plots have become a daily occurance. There is an emergence of kulak class with vested interest and this has become a source of new confrontation with the industrial tycoons of the area.

JAMIL RASHID

SAYINGS OF Prophet Muhammed [PBUH]

SALUTATIONS

●

Peace be upon you! Peace and God's mercy be upon you! A man asked God's Messenger which aspect of Islam was best, he replied, "That you should provide food and greet both those you know and those you do not know."

●

One who is riding should salute one who is walking, one who is walking should salute one who is sitting and a small company should salute a large one.

●

There are six good qualities which one believer should display to another: he should visit him when he is ill, be present when he dies, accept his invitation when he gives one, salute him when he meets him, say, 'God have mercy on you' when he sneezes, and act sincerely towards him whether he is absent or present.

●

Those who are nearest to God are they who are first to give a salutation.

●

Anas told that when God's Messenger passed some youths he gave them a salutation.

●

God's Messenger passed a mixed company of Muslims, polytheists who worshipped idols, and Jews, and gave them a salutation.

●

When you go into your family, sonny, give a salutation. It will be a blessing both to you and to your family.

MSA Youth Festival in Toronto

Toronto (Crescent News): The Muslim Youth of Toronto, under the auspices of the MSA Zonal Office Canada are arranging a youth camp for Friday, Feb. 24 – Sunday, Feb. 26, 1978 in Toronto.

The first of its kind, the camp will provide an opportunity for Muslim youths from all over Ontario to share in their Islamic heritage, participate in debates, hold seminars and discussions, physical training, sports competitions and, of course, prayers. There are separate arrangements for girls and boys and even parents are invited if they are interested.

The theme of the conference is "Muslim Youth Solidarity in a Non-Islamic Environment", and will be held both at the Jami Mosque and West Park Secondary School. The registration fee is only $5. For further information please contact Br. Qutbi Al Mahdi in Toronto – 769-7800 or Br. Mohiuddin Munawar in Burlington 632-8774.

فیض کی آمد



اردو کے نامور شاعر فیض احمد فیض، ادارۂ کرسنٹ اور پاکستان اسٹوڈنٹس سرکل کی دعوت پر مئی کے شروع میں ٹورانٹو تشریف لا رہے ہیں۔ اس موقعہ پر "شام فیض" کے نام سے ایک ادبی محفل کا انعقاد عمل میں آئے گا۔ مزید معلومات کے لیے ٹیلیفون کیجئے:- (416) 493-4374



جیمز کالاہان



مسز مارگریٹ تھیچر

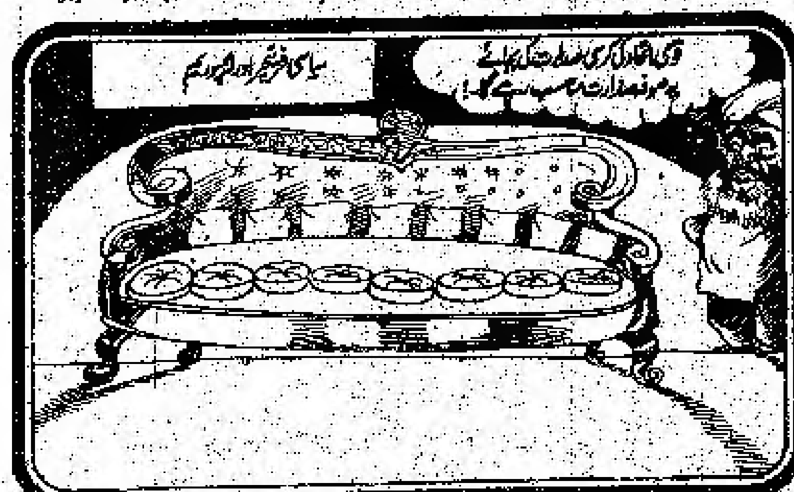
سیاہ فام اور ایشیائی تارکینِ وطن پر برطانیہ کے دروازے بند نہیں کیے جا سکتے: جیمز کالاہان

تارکینِ وطن کی تعداد میں اضافے کے باعث امیگریشن کے قوانین میں سقم دور کیے جائیں گے

لندن (پی پی آئی) برطانیہ میں رنگدار نسل کے افراد کی مسلسل آمد سے جو سیاسی طوفان برپا ہو گیا ہے اس کے سلسلہ میں وزیر اعظم برطانیہ جیمز کالاہان نے کہا ہے کہ یہ سوال خارج از بحث ہے کہ ہم سیاہ فام اور ایشیائی لوگوں پر اپنے دروازے بند کر دیں البتہ یہ درست ہے کہ برطانیہ میں [illegible] تعداد میں بے حد اضافہ ہو گیا ہے اور امیگریشن کے قوانین میں موجود سقم دور کرنا ہوں گے۔

برطانوی وزیر اعظم نے ان خیالات کا اظہار [illegible] کے سلسلے میں ایک ڈنر پر تقریر کے دوران کیا۔ انہوں نے کہا [illegible] برطانیہ [illegible] تارکینِ وطن پر دروازے بند نہیں کر سکتے۔ [illegible]

اس سے پہلے پارلیمنٹ میں حزب اختلاف کی لیڈر مسز مارگریٹ تھیچر اور ان کے [illegible] ایک [illegible] میں کہا تھا کہ برطانیہ میں تارکینِ وطن کا زبردست ریلا آیا ہوا ہے۔ وزیر اعظم کالاہان نے [illegible] الفاظ میں کہا کہ [illegible] والدین کے بال بچوں کو برطانیہ آنے اور رہنے کی اجازت ہو گی۔



مختصر مختصر اشتہارات

ضرورت رشتہ

ایک شریف خاندان والے اعلیٰ عہدے پر فائز پاکستانی مسلمان کے لیے شریف خاندان کی تعلیم یافتہ اور خوبصورت لڑکی سے رشتہ کی ضرورت ہے۔ مکمل کوائف کے ساتھ اس پتے پر لکھیے:-

A. S. KHAN
P. O. BOX 472, STN."A"
WILLOWDALE, ONT
M4N 5G1
CANADA

۲۵ سالہ نوجوان ہنرمند طالب علم کے لیے جس کا تعلق کراچی سے ہے معزز خاندان میں مناسب رشتہ درکار ہے۔ لڑکا پچھلے تین سال سے ٹورانٹو میں مقیم ہے اور مقامی کالج میں زیر تعلیم ہے۔ خواہشمند حضرات 923-1383 پر اے۔ صدیقی سے اتوار کو دن کے دو بجے سے گیارہ بجے شب تک رابطہ قائم کریں یا خط لکھیں:

115 KANDEL AVE.
TORONTO, ONT

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رسول اللہ صلی اللہ علیہ وسلم

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نعت

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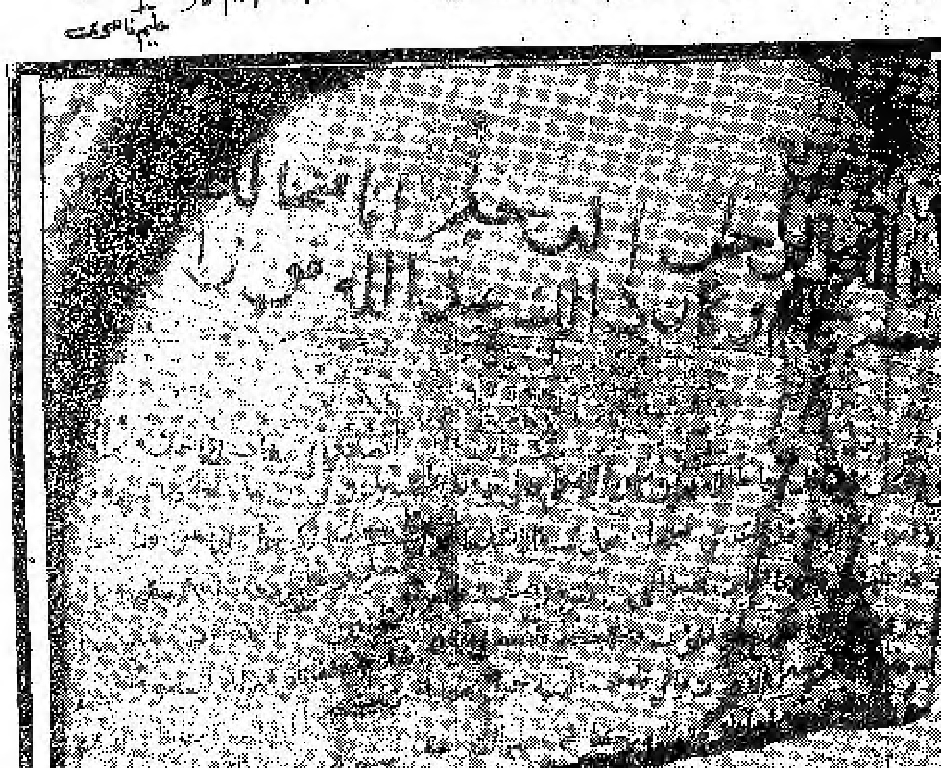
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... الا رحمۃ للعالمین

... صلی اللہ علیہ وسلم اور پاکستان

[illegible]



حضرت محمد مصطفیٰ صلعم کے نامہ مبارک کی نقل جو الاقصر میں محفوظ ہے

... میں (۱) مسلمان (۲) منافق (۳) کافر



وما ارسلنٰک الا رحمۃ اللعٰلمین

سرورِ کائناتؐ

پوری انسانیت کیلئے رحمت بن کے آئے

ملا واحدی کے قلم سے

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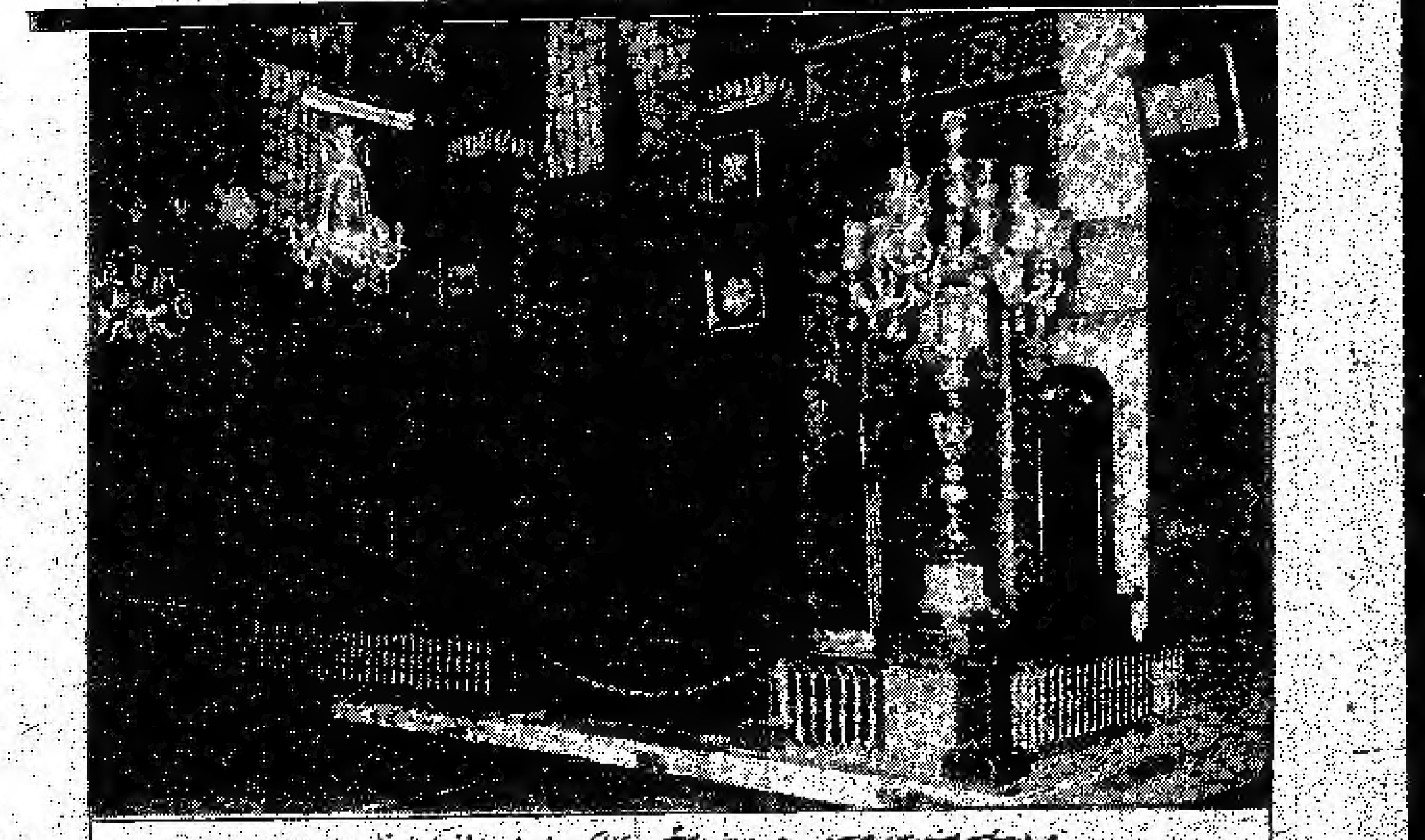
نعت پاک

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پیغمبر آخر الزماں صلی اللہ علیہ وسلم

[illegible]

دنیا میں تین گروہ ہمیشہ رہے ہیں (۱) مسلمان (۲)



مسجد نبوی کا ایک اندرونی منظر

کریسنٹ انٹرنیشنل

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

جدا ہو دیں سیاست سے تو ۔ ۔ ۔

[illegible]

دولتانہ ۔۔ کدھر جاتا ہے پروانہ؟

[illegible]



میاں ممتاز دولتانہ

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زیر بصیرت

اسلام اور مارکسزم

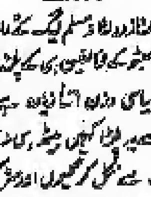
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خدا کی قدرت

خدا کی قدرت کا ہر نوع کی سمجھا
تفکر میں کیوں جان اپنی سے کھوتا!
برا جو کچھ سمجھ ٹھیک اس کو
ضروری نہ ہوتا تو ہرگز نہ ہوتا!

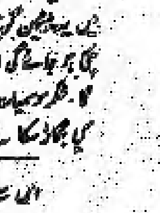
اکبر الہ آبادی

فرمودۂ اقبال



مجھے فطرت نوا پر پے بہ پے مجبور کرتی ہے
ابھی محفل میں ہے شاید کوئی درد آشنا باقی!
وہ آتش آج بھی تیرا نشیمن پھونک سکتی ہے
طلب صادق نہ ہو تیری تو پھر کیا شکوۂ ساقی!

قائد اعظم نے فرمایا



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مسئلہ کشمیر حل ہوئے بغیر بھارت کے ساتھ تعلقات کو معمول پر نہیں لایا جاسکتا: پروفیسر غفور احمد

پاکستان قومی اتحاد کی مرکزی استقلالی کمیٹی کا اجلاس آج راولپنڈی میں ہوگا

بھٹو نے مشرقی پاکستان کو الگ کرنے کے لیے ایک بیرونی طاقت سے ۸ کروڑ روپے لیے تھے

متعلقہ سفارت خانے میں دستاویزی ثبوت اب بھی موجود ہیں: گوہر ایوب

دورہ پاکستان کے دوران گوردواروں کی دیکھ بھال کے لئے سکھ وفد نے مستقل انتظام کرنے کا سوال اٹھایا



پختونستان کا نعرہ خان عبدالقیوم خان نے لگایا تھا: ولی خان

میں نے یا میرے والد نے کبھی اس کا ذکر نہیں کیا



سیاسی لیڈروں کی گول میز کانفرنس کی تجویز



بھٹو کے خلاف غداری کے مقدمے میں ... وعدہ معاف گواہ کے طور پر پیش ہوں گے



کارکن محنت سے کام کرکے پیداوار میں اضافہ کریں ان کی بھلائی کیلئے ہر ممکن اقدام کیا جائے گا: جنرل ضیاء الحق

چند مسلم لیگی چودھریوں نے قیادت کا علم دو قومی نظریے کے مخالفین کے ہاتھ میں تھما دیا

یہی چودھری پارٹی سے میرے اخراج کا مطالبہ کر رہے ہیں

پاکستان مسلم لیگ کے چیف آرگنائزر حنیف رامے کا صدر مسلم لیگ پیر صاحب پگارو کو جواب

یحییٰ خاں جلد ہسپتال سے خارج کر دیے جائیں گے

پیر صاحب پگارو بنام محمد حنیف رامے



تحریک پاکستان کے رہنما

پیر صاحب زکوڑی شریف

انتقال کر گئے

فیصل آباد میں جعلی اسناد اور ڈگریوں کی فروخت کا سلسلہ از سر نو شروع ہو گیا

جعلی ڈگریوں کے سکینڈل میں ملوث افراد کے خلاف تین سال کے بعد بھی عدالتی کارروائی شروع نہیں ہو سکی

جنرل ضیاء الحق سے ملاقات کے دوران عام انتخابات کی تاریخ مقرر کرنے کا مطالبہ کیا جائے گا: مفتی محمود

ملک چھوڑنے والوں کے لیے عام معافی کا اعلان کیا جائے

پاکستان اور اسلام لازم و ملزوم ہیں

The opportunity to live, learn and share your heritage is one way you can help make Canada stronger. Don't miss it!

Your Opportunity

اجتماعی تہذیب حکومت کی ایک مستقل پالیسی ہے۔ جو کینیڈین
زندگی کے ہر پہلو پر اثر انداز ہے۔ اس اجتماعی پروگرام کے تحت آپ
کی حکومت مختلف لوگوں کی ہمت افزائی کرتی ہے۔ کہ وہ اپنے خیالات
اور اپنی قابلیت سے خود اپنے لئے اپنی قوم کے لئے اور کینیڈین
کی بھلائی کے لئے کام کریں۔ اس موقع سے خود مستفید
ہوجیئے۔ اور کینیڈا کو مستحکم بنانے میں مدد دیجئے۔

The Reality of Multiculturalism

اجتماعی تہذیب کے فروغ کی پالیسی نسلیاتی گروہ سے زیادہ
سہولتیں فراہم کرتی ہے۔ یہ پالیسی مرکزی حکومت کی دیگر
پالیسیوں سے برابر کی گہرائی رکھتی ہے۔ اور اس بات
کا یقین دلاتی ہے کہ اجتماعی تہذیبی پالیسی اور نسلیاتی گروہ
کے تعلقات کینیڈا کے سرکاری تمام کارکردگیوں سے ہم پلہ
ہیں۔

اجتماعی تہذیب کا محکمہ نسلیاتی تہذیب کا صحیح طور سے نقشہ
کھینچنے کے ذرائع کی ہمت افزائی کرتا ہے۔ وزیر اجتماعی تہذیب
کی کارکردگیوں میں سے ایک کارکردگی یہ ہے کہ وہ تمام کینیڈین
کو برابر کے حقوق دلواتا ہے۔ بغیر کسی فرقہ وارانہ فرق کے۔
کیونکہ کینیڈا میں ہم سب ایک ہیں۔

A New Spirit of Understanding

اقوامی اتحاد کا مسئلہ تمام تہذیبی گروپوں کی توجہ کا طالب ہے
کسی بھی تہذیبی گروہ کا الگ ہوجانا کینیڈا کو کمزور کرنے کے
مماثل ہے۔ ایک نئے جذبے کے تحت یہ ضروری ہے کہ سب نسلیاتی
تہذیبی گروہ مل جل کر کام کریں۔ کیونکہ ہم سب کینیڈا کے
مستقل حصہ دار ہیں۔

The Challenge of Multiculturalism

عموماً لوگوں کو حقیقت جاننے میں وقت لگتا ہے کہ مل جل کر کام کرنا ہی
ایک واحد طریقہ ہے۔ جس سے تمام مسئلے حل ہو سکتے ہیں۔ اپنی
حکومت سے ملیئے اپنے دیگر کینیڈین شہریوں سے ملئے اور
کینیڈا کو دنیا میں مثال بنانے میں شخصی طور پر حصہ لیجئے۔
جو ایک اجتماعی تہذیب اور دو لسانی ملک ہے۔
جہاں تمام شہری باہمی محبت اور عزت کے ساتھ خوشحال زندگی گزار سکتے
ہیں۔ کینیڈا کو مستحکم بنانے میں مدد دینے کیلئے مل کر رہیے، سیکھیے
اور ایک دوسرے کے آبائی طرز کو اپنائیے۔



اپنے خیالات کے اظہار یا مزید معلومات
کے لیے براہ مہربانی دیئے ہوئے پتہ پر لکھیے۔

Multiculturalism
16th Floor
66 Slater Street
Ottawa, Ontario
K1A 0M5

Multiculturalism

unity in diversity

Honourable Norman Cafik
Minister of State
Multiculturalism

L'honorable Norman Cafik
Ministre d'État
Multiculturalisme

جمعیت العلمائے پاکستان اور قومی اتحاد میں مفاہمت ہوگئی



بھٹو نے حمود الرحمٰن کمیشن کی رپورٹ کی نقل مارشل لاء حکام کے حوالے کرنے سے انکار کر دیا

آوری مسلمانوں کے قافلے کو واپس سرحد پر پہنچا دیا گیا

بے یارو مددگار مسلمان عورتوں، مردوں اور بچوں کی حالت قابل رحم ہے



میں جب بھی ملک سے باہر جاتی ہوں اخبارات شادی کے افسانے گھڑ لیتے ہیں: نو بہار

سیاسی سرگرمیوں پر سے پابندی جلد ختم ہونی چاہیے: نصراللہ خاں

قومی اتحاد اور پاکستان لازم و ملزوم ہیں

طیارہ اغوا کرنے والے کو موت کی سزا دی جا سکے گی

چیف مارشل لاء ایڈمنسٹریٹر نے مارشل لاء کا ضابطہ ۲۹ جاری کر دیا

[illegible]

سیاستدانوں کو اعتماد میں لے کر قومی مسائل کو حل کرنے کی کوشش صحیح قدم ہے

قومی رہنماؤں کو گروہی کشمکش سے بلند ہو کر صحیح مشورے دینے ہوں گے

انتظامیہ اور سیاستدانوں میں وسیع تر رابطہ قائم رہنا چاہیے

[illegible]

نصرت بھٹو نے سیاسی رہنماؤں کی کانفرنس میں شرکت کی دعوت مسترد کر دی

[illegible]

بھارت، چین اور پاکستان کے ساتھ اچھے پڑوسیوں کے تعلقات چاہتا ہے: مرارجی ڈیسائی

[illegible]

امریکی کانگرس کے لیے پاکستانی امریکی امیدوار

محمد اقبال خان امریکہ

[illegible]



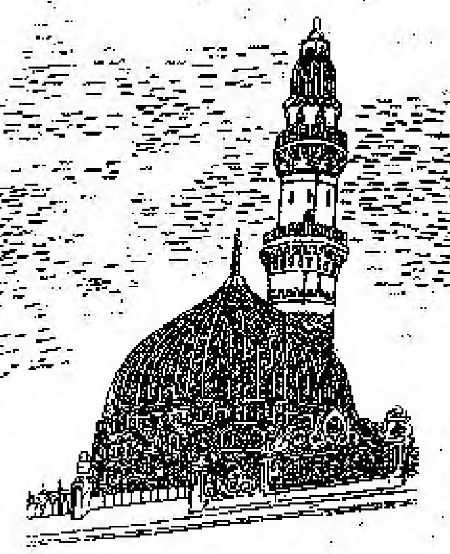
عبدالسلام شیخ امریکی سینیٹ کا ٹکٹ لے کر امیدوار





امریکہ آنے والے پاکستانیوں کی خاطر تواضع شیخ صاحب کا شعار ہے

[illegible]



بسم اللہ الرحمن الرحیم

بلغ العلیٰ بکمالہٖ
کشف الدجیٰ بجمالہٖ
حسنت جمیع خصالہٖ
صلوا علیہ و آلہٖ

ترجمہ

اللہ تعالیٰ نے آپ کو جو کمالات عطا فرمائے تھے ان کے سبب آپ انتہائی بلندی پر فائز ہوگئے۔

آپ کے حسن اخلاق اور جمال کردار نے اندھیرے کو روشن کر دیا۔

آپ کی تمام عادات خصائل نیک، پاکیزہ اور حسین تھیں۔

آپ پر اور آپ کی آل پر درود و سلام ہو۔

(شیخ سعدیؒ)

بسم اللہ الرحمن الرحیم

شمالی امریکہ میں اردو کا سب سے پہلا اور کثیر الاشاعت اخبار

پندرہ روزہ **کریسنٹ** انٹرنیشنل

ٹورانٹو کینیڈا

جلد: ۶ | ۱۵ فروری ۱۹۷۸ء | ۷ ربیع الاول ۱۳۹۸ھ | شمارہ: ۲۳

سابق وزیر اعظم کے خلاف اپنی اقامت گاہوں پر سرکاری رقوم خرچ کرنے نصرت فارم قائم کرنے سرکاری خفیہ فنڈ کے ناجائز استعمال انتخابات میں دھاندلی اور زر مبادلہ خورد برد کرنے کے الزامات ہیں۔ تین مقدمات کے چالان مکمل ہیں۔

بھٹو کو ۱۶ فروری کو خصوصی عدالت میں پیش ہونے کا حکم

مقدمات کے چالان ایف آئی اے نے اسپیشل پبلک پراسیکیوٹر کی وساطت سے پیش کیے ہیں



سانحہ لیاقت باغ کے بارے میں اہم تصاویر اور دستاویزات حاصل کرلی گئیں

بعض اہم شخصیتیں بھی تشدد کے واقعات میں ملوث ہیں

پیپلز پارٹی سے علیحدہ کر دیا گیا تو بہ اتفاق مشورے سے اپنے مستقبل کا فیصلہ کریں گے (محمد حنیف رامے)

راولپنڈی ——— (پ پ ا) پاکستان مسلم لیگ

